

Exhibit 6


REPORT



Standards of Care for the Health of Transgender and Gender Diverse People, Version 8

E. Coleman¹, A. E. Radix^{2,3}, W. P. Bouman^{4,5}, G. R. Brown^{6,7}, A. L. C. de Vries^{8,9}, M. B. Deutsch^{10,11}, R. Ettner^{12,13}, L. Fraser¹⁴, M. Goodman¹⁵, J. Green¹⁶, A. B. Hancock¹⁷, T. W. Johnson¹⁸, D. H. Karasic^{19,20}, G. A. Knudson^{21,22}, S. F. Leibowitz²³, H. F. L. Meyer-Bahlburg^{24,25}, S. J. Monstrey²⁶, J. Motmans^{27,28}, L. Nahata^{29,30}, T. O. Nieder³¹, S. L. Reisner^{32,33}, C. Richards^{34,35}, L. S. Schechter³⁶, V. Tangpricha^{37,38}, A. C. Tishelman³⁹, M. A. A. Van Trotsenburg^{40,41}, S. Winter⁴², K. Ducheny⁴³, N. J. Adams^{44,45}, T. M. Adrián^{46,47}, L. R. Allen⁴⁸, D. Azul⁴⁹, H. Bagga^{50,51}, K. Başar⁵², D. S. Bathory⁵³, J. J. Belinky⁵⁴, D. R. Berg⁵⁵, J. U. Berli⁵⁶, R. O. Bluebond-Langner^{57,58}, M.-B. Bouman^{9,59}, M. L. Bowers^{60,61}, P. J. Brassard^{62,63}, J. Byrne⁶⁴, L. Capitán⁶⁵, C. J. Cargill⁶⁶, J. M. Carswell^{32,67}, S. C. Chang⁶⁸, G. Chelvakumar^{69,70}, T. Corneil⁷¹, K. B. Dalke^{72,73}, G. De Cuypere⁷⁴, E. de Vries^{75,76}, M. Den Heijer^{9,77}, A. H. Devor⁷⁸, C. Dhejne^{79,80}, A. D'Marco^{81,82}, E. K. Edmiston⁸³, L. Edwards-Leeper^{84,85}, R. Ehrbar^{86,87}, D. Ehrensaft¹⁹, J. Eisfeld⁸⁸, E. Elaut^{74,89}, L. Erickson-Schroth^{90,91}, J. L. Feldman⁹², A. D. Fisher⁹³, M. M. Garcia^{94,95}, L. Gijs⁹⁶, S. E. Green⁹⁷, B. P. Hall^{98,99}, T. L. D. Hardy^{100,101}, M. S. Irwig^{32,102}, L. A. Jacobs¹⁰³, A. C. Janssen^{23,104}, K. Johnson^{105,106}, D. T. Klink^{107,108}, B. P. C. Kreukels^{9,109}, L. E. Kuper^{110,111}, E. J. Kvach^{112,113}, M. A. Malouf¹¹⁴, R. Massey^{115,116}, T. Mazur^{117,118}, C. McLachlan^{119,120}, S. D. Morrison^{121,122}, S. W. Mosser^{123,124}, P. M. Neira^{125,126}, U. Nygren^{127,128}, J. M. Oates^{129,130}, J. Obedin-Maliver^{131,132}, G. Pagkalos^{133,134}, J. Patton^{135,136}, N. Phanuphak¹³⁷, K. Rachlin¹⁰³, T. Reed^{138†}, G. N. Rider⁵⁵, J. Ristori⁹³, S. Robbins-Cherry⁴, S. A. Roberts^{32,139}, K. A. Rodriguez-Wallberg^{140,141}, S. M. Rosenthal^{142,143}, K. Sabir¹⁴⁴, J. D. Safer^{60,145}, A. I. Scheim^{146,147}, L. J. Seal^{35,148}, T. J. Sehoole¹⁴⁹, K. Spencer⁵⁵, C. St. Amand^{150,151}, T. D. Steensma^{9,109}, J. F. Strang^{152,153}, G. B. Taylor¹⁵⁴, K. Tillemann¹⁵⁵, G. G. T'Sjoen^{74,156}, L. N. Vala¹⁵⁷, N. M. Van Mello^{9,158}, J. F. Veale¹⁵⁹, J. A. Vencill^{160,161}, B. Vincent¹⁶², L. M. Wesp^{163,164}, M. A. West^{165,166} and J. Arcelus^{5,167}

¹Institute for Sexual and Gender Health, Department of Family Medicine and Community Health, University of Minnesota Medical School, Minneapolis, MN, USA; ²Callen-Lorde Community Health Center, New York, NY, USA; ³Department of Medicine, NYU Grossman School of Medicine, New York, NY, USA; ⁴Nottingham Centre for Transgender Health, Nottingham, UK; ⁵School of Medicine, University of Nottingham, Nottingham, UK; ⁶James H. Quillen College of Medicine, East Tennessee State University, Johnson City, TN, USA; ⁷James H. Quillen VAMC, Johnson City, TN, USA; ⁸Department of Child and Adolescent Psychiatry, Amsterdam UMC Location Vrije Universiteit Amsterdam, Amsterdam, Netherlands; ⁹Center of Expertise on Gender Dysphoria, Amsterdam UMC Location Vrije Universiteit Amsterdam, Amsterdam, The Netherlands; ¹⁰Department of Family & Community Medicine, University of California—San Francisco, San Francisco, CA, USA; ¹¹UCSF Gender Affirming Health Program, San Francisco, CA, USA; ¹²New Health Foundation Worldwide, Evanston, IL, USA; ¹³Weiss Memorial Hospital, Chicago, IL, USA; ¹⁴Independent Practice, San Francisco, CA, USA; ¹⁵Emory University Rollins School of Public Health, Atlanta, GA, USA; ¹⁶Independent Scholar, Vancouver, WA, USA; ¹⁷The George Washington University, Washington, DC, USA; ¹⁸Department of Anthropology, California State University, Chico, CA, USA; ¹⁹University of California San Francisco, San Francisco, CA, USA; ²⁰Independent Practice at dankarasic.com; ²¹University of British Columbia, Vancouver, Canada; ²²Vancouver Coastal Health, Vancouver, Canada; ²³Ann & Robert H. Lurie Children's Hospital of Chicago, Chicago, IL, USA; ²⁴New York State Psychiatric Institute, New York, NY, USA; ²⁵Department of Psychiatry, Columbia University, New York, NY, USA; ²⁶Ghent University Hospital, Gent, Belgium; ²⁷Transgender Infopunt, Ghent University Hospital, Gent, Belgium; ²⁸Centre for Research on Culture and Gender, Ghent University, Gent, Belgium; ²⁹Department of Pediatrics, The Ohio State University College of Medicine, Columbus, OH, USA; ³⁰Endocrinology and Center for Biobehavioral Health, The Abigail Wexner Research Institute at Nationwide Children's Hospital, Columbus, OH, USA; ³¹University Medical Center Hamburg-Eppendorf, Interdisciplinary Transgender Health Care Center Hamburg, Institute for Sex Research, Sexual Medicine and Forensic Psychiatry, Hamburg, Germany; ³²Harvard Medical School, Boston, MA, USA; ³³Harvard T. H. Chan School of Public Health, Boston, MA, USA; ³⁴Regents University London, UK; ³⁵Tavistock and Portman NHS Foundation Trust, London, UK; ³⁶Rush University Medical Center, Chicago, IL, USA; ³⁷Division of Endocrinology, Metabolism & Lipids, Department of Medicine, Emory University School of Medicine, Atlanta, GA, USA; ³⁸Atlanta VA Medical Center, Decatur, GA, USA; ³⁹Boston College, Department of Psychology and Neuroscience, Chestnut Hill, MA, USA; ⁴⁰Bureau GenderPRO, Vienna, Austria; ⁴¹University Hospital Lilienfeld—St. Pölten, St. Pölten, Austria; ⁴²School of Population Health, Curtin University, Perth, WA, Australia; ⁴³Howard Brown Health, Chicago, IL, USA; ⁴⁴University of Toronto, Ontario Institute for Studies in Education, Toronto, Canada; ⁴⁵Transgender Professional Association for Transgender Health (TPATH); ⁴⁶Asamblea Nacional de Venezuela, Caracas, Venezuela; ⁴⁷Diverlex Diversidad e Igualdad a Través de la Ley, Caracas, Venezuela;

CONTACT Dr Eli Coleman, PhD  Institute for Sexual and Gender Health, Department of Family Medicine and Community Health, University of Minnesota Medical School, Minneapolis, MN, USA
†Deceased.

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⁴⁸University of Nevada, Las Vegas, NV, USA; ⁴⁹La Trobe Rural Health School, La Trobe University, Bendigo, Australia; ⁵⁰Monash Health Gender Clinic, Melbourne, Victoria, Australia; ⁵¹Monash University, Melbourne, Victoria, Australia; ⁵²Department of Psychiatry, Hacettepe University, Ankara, Turkey; ⁵³Independent Practice at Bathory International PLLC, Winston-Salem, NC, USA; ⁵⁴Durand Hospital, Guemes Clinic and Urological Center, Buenos Aires, Argentina; ⁵⁵National Center for Gender Spectrum Health, Institute for Sexual and Gender Health, Department of Family Medicine and Community Health, University of Minnesota Medical School, Minneapolis, MN, USA; ⁵⁶Oregon Health & Science University, Portland, OR, USA; ⁵⁷NYU Langone Health, New York, NY, USA; ⁵⁸Hansjörg Wyss Department of Plastic Surgery, New York, NY, USA; ⁵⁹Department of Plastic Surgery, Amsterdam UMC Location Vrije Universiteit Amsterdam, , Amsterdam, Netherlands; ⁶⁰Icahn School of Medicine at Mount Sinai, New York, NY, USA; ⁶¹Mills-Peninsula Medical Center, Burlingame, CA, USA; ⁶²GrS Montreal, Complexe CMC, Montreal, Quebec, Canada; ⁶³Université de Montreal, Quebec, Canada; ⁶⁴University of Waikato/Te Whare Wānanga o Waikato, Hamilton/Kirikiriroa, New Zealand/Aotearoa; ⁶⁵The Facialteam Group, Marbella International Hospital, Marbella, Spain; ⁶⁶Independent Scholar; ⁶⁷Boston's Children's Hospital, Boston, MA, USA; ⁶⁸Independent Practice, Oakland, CA, USA; ⁶⁹Nationwide Children's Hospital, Columbus, OH, USA; ⁷⁰The Ohio State University, College of Medicine, Columbus, OH, USA; ⁷¹School of Population & Public Health, University of British Columbia, Vancouver, BC, Canada; ⁷²Penn State Health, PA, USA; ⁷³Penn State College of Medicine, Hershey, PA, USA; ⁷⁴Center for Sexology and Gender, Ghent University Hospital, Gent, Belgium; ⁷⁵Nelson Mandela University, Gqeberha, South Africa; ⁷⁶University of Cape Town, Cape Town, South Africa; ⁷⁷Department of Endocrinology, Amsterdam UMC Location Vrije Universiteit Amsterdam, , Amsterdam, Netherlands; ⁷⁸University of Victoria, Victoria, BC, Canada; ⁷⁹ANOVA, Karolinska University Hospital, Stockholm, Sweden; ⁸⁰Department of Medicine Huddinge, Karolinska Institutet, Stockholm, Sweden; ⁸¹UCTRANS—United Caribbean Trans Network, Nassau, The Bahamas; ⁸²D M A R C O Organization, Nassau, The Bahamas; ⁸³University of Pittsburgh School of Medicine, Pittsburgh, PA, USA; ⁸⁴Pacific University, Hillsboro, OR, USA; ⁸⁵Independent Practice, Beaverton, OR, USA; ⁸⁶Whitman Walker Health, Washington, DC, USA; ⁸⁷Independent Practice, Maryland, USA; ⁸⁸Transvisie, Utrecht, The Netherlands; ⁸⁹Department of Clinical Experimental and Health Psychology, Ghent University, Gent, Belgium; ⁹⁰The Jed Foundation, New York, NY, USA; ⁹¹Hetrick-Martin Institute, New York, NY, USA; ⁹²Institute for Sexual and Gender Health, Institute for Sexual and Gender Health, Department of Family Medicine and Community Health, University of Minnesota Medical School, Minneapolis, MN, USA; ⁹³Andrology, Women Endocrinology and Gender Incongruence, Careggi University Hospital, Florence, Italy; ⁹⁴Department of Urology, Cedars-Sinai Medical Center, Los Angeles, CA, USA; ⁹⁵Departments of Urology and Anatomy, University of California San Francisco, San Francisco, CA, USA; ⁹⁶Institute of Family and Sexuality Studies, Department of Neurosciences, KU Leuven, Leuven, Belgium; ⁹⁷Mermaids, London/Leeds, UK; ⁹⁸Duke University Medical Center, Durham, NC, USA; ⁹⁹Duke Adult Gender Medicine Clinic, Durham, NC, USA; ¹⁰⁰Alberta Health Services, Edmonton, Alberta, Canada; ¹⁰¹MacEwan University, Edmonton, Alberta, Canada; ¹⁰²Beth Israel Deaconess Medical Center, Boston, MA, USA; ¹⁰³Independent Practice, New York, NY, USA; ¹⁰⁴Northwestern Feinberg School of Medicine, Chicago, IL, USA; ¹⁰⁵RMIT University, Melbourne, Australia; ¹⁰⁶University of Brighton, Brighton, UK; ¹⁰⁷Department of Pediatrics, Division of Pediatric Endocrinology, Ghent University Hospital, Gent, Belgium; ¹⁰⁸Division of Pediatric Endocrinology and Diabetes, ZNA Queen Paola Children's Hospital, Antwerp, Belgium; ¹⁰⁹Department of Medical Psychology, Amsterdam UMC Location Vrije Universiteit Amsterdam, , Amsterdam, Netherlands; ¹¹⁰Department of Psychiatry, Southwestern Medical Center, University of Texas, Dallas, TX, USA; ¹¹¹Department of Endocrinology, Children's Health, Dallas, TX, USA; ¹¹²Denver Health, Denver, CO, USA; ¹¹³University of Colorado School of Medicine, Aurora, CO, USA; ¹¹⁴Malouf Counseling and Consulting, Baltimore, MD, USA; ¹¹⁵WPATh Global Education Institute; ¹¹⁶Department of Psychiatry & Behavioral Sciences, Emory University School of Medicine, Atlanta, GA, USA; ¹¹⁷Jacobs School of Medicine and Biomedical Sciences, University at Buffalo, Buffalo, NY, USA; ¹¹⁸John R. Oishei Children's Hospital, Buffalo, NY, USA; ¹¹⁹Professional Association for Transgender Health, South Africa; ¹²⁰Gender DynamiX, Cape Town, South Africa; ¹²¹Division of Plastic Surgery, Seattle Children's Hospital, Seattle, WA, USA; ¹²²Division of Plastic Surgery, Department of Surgery, University of Washington Medical Center, Seattle, WA, USA; ¹²³Gender Confirmation Center, San Francisco, CA, USA; ¹²⁴Saint Francis Memorial Hospital, San Francisco, CA, USA; ¹²⁵Johns Hopkins Center for Transgender Health, Baltimore, MD, USA; ¹²⁶Johns Hopkins Medicine Office of Diversity, Inclusion and Health Equity, Baltimore, MD, USA; ¹²⁷Division of Speech and Language Pathology, Department of Clinical Science, Intervention and Technology, Karolinska Institutet, Stockholm, Sweden; ¹²⁸Speech and Language Pathology, Medical Unit, Karolinska University Hospital, Stockholm, Sweden; ¹²⁹La Trobe University, Melbourne, Australia; ¹³⁰Melbourne Voice Analysis Centre, East Melbourne, Australia; ¹³¹Stanford University School of Medicine, Department of Obstetrics and Gynecology, Palo Alto, CA, USA; ¹³²Department of Epidemiology and Population Health, Stanford, CA, USA; ¹³³Independent PracticeThessaloniki, Greece; ¹³⁴Military Community Mental Health Center, 424 General Military Training Hospital, Thessaloniki, Greece; ¹³⁵Talkspace, New York, NY, USA; ¹³⁶CytiPsychological LLC, San Diego, CA, USA; ¹³⁷Institute of HIV Research and Innovation, Bangkok, Thailand; ¹³⁸Gender Identity Research and Education Society, Leatherhead, UK; ¹³⁹Division of Endocrinology, Boston's Children's Hospital, Boston, MA, USA; ¹⁴⁰Department of Reproductive Medicine, Karolinska University Hospital, Stockholm, Sweden; ¹⁴¹Department of Oncology-Pathology, Karolinska Institute, Stockholm, Sweden; ¹⁴²Division of Pediatric Endocrinology, UCSF, San Francisco, CA, USA; ¹⁴³UCSF Child and Adolescent Gender Center; ¹⁴⁴FtM Phoenix Group, Krasnodar Krai, Russia; ¹⁴⁵Mount Sinai Center for Transgender Medicine and Surgery, New York, NY, USA; ¹⁴⁶Epidemiology and Biostatistics, Dornsife School of Public Health, Drexel University, Philadelphia, PA, USA; ¹⁴⁷Epidemiology and Biostatistics, Schulich School of Medicine and Dentistry, Western University, Ontario, Canada; ¹⁴⁸St George's University Hospitals NHS Foundation Trust, London, UK; ¹⁴⁹Irant, Johannesburg, South Africa; ¹⁵⁰University of Houston, Houston, TX, USA; ¹⁵¹Mayo Clinic, Rochester, MN, USA; ¹⁵²Children's National Hospital, Washington, DC, USA; ¹⁵³George Washington University School of Medicine, Washington, DC, USA; ¹⁵⁴Atrium Health Department of Obstetrics and Gynecology, Division of Female Pelvic Medicine and Reconstructive Surgery, Charlotte, NC, USA; ¹⁵⁵Department for Reproductive Medicine, Ghent University Hospital, Gent, Belgium; ¹⁵⁶Department of Endocrinology, Ghent University Hospital, Gent, Belgium; ¹⁵⁷Independent Practice, Campbell, CA, USA; ¹⁵⁸Department of Obstetrics and Gynaecology, Amsterdam UMC Location Vrije Universiteit Amsterdam, Amsterdam, Netherlands; ¹⁵⁹School of Psychology, University of Waikato/Te Whare Wānanga o Waikato, Hamilton/Kirikiriroa, New Zealand/Aotearoa; ¹⁶⁰Department of Psychiatry & Psychology, Mayo Clinic, Rochester, MN, USA; ¹⁶¹Division of General Internal Medicine, Mayo Clinic, Rochester, MN, USA; ¹⁶²Trans Learning Partnership at <https://spectra-london.org.uk/trans-learning-partnership>, UK; ¹⁶³College of Nursing, University of Wisconsin MilwaukeeMilwaukee, WI, USA; ¹⁶⁴Health Connections Inc., Glendale, WI, USA; ¹⁶⁵North Memorial Health Hospital, Robbinsdale, MN, USA; ¹⁶⁶University of Minnesota, Minneapolis, MN, USA; ¹⁶⁷Bellvitge Biomedical Research Institute (IDIBELL), L'Hospitalet de Llobregat, Barcelona, Spain.

CHAPTER 8 Nonbinary

Nonbinary is used as an umbrella term referring to individuals who experience their gender as outside of the gender binary. The term nonbinary is predominantly but not exclusively associated with global north contexts and may sometimes be used to describe indigenous and non-Western genders. The term nonbinary includes people whose genders are comprised of more than one gender identity simultaneously or at different times (e.g., bigender), who do not have a gender identity or have a neutral gender identity (e.g., agender or neutrois), have gender identities that encompass or blend elements of other genders (e.g., polygender, demiboy, demigirl), and/or who have a gender that changes over time (e.g., genderfluid) (Kuper et al., 2014; Richards et al., 2016; Richards et al., 2017; Vincent, 2019). Nonbinary people may identify to varying degrees with binary-associated genders, e.g., nonbinary man/woman, or with multiple gender terms, e.g., nonbinary and genderfluid (James et al., 2016; Kuper et al., 2012). Nonbinary also functions as a gender identity in its own right (Vincent, 2020). It is important to acknowledge this is not an exhaustive list, the same identities can have different meanings for different people, and the use of terms can vary over time and by location.

Genderqueer, first used in the 1990s, is an identity category somewhat older than nonbinary—which first emerged in approximately the late 2000s (Nestle et al., 2002; Wilchins, 1995). Genderqueer may sometimes be used synonymously with nonbinary or may communicate a specific consciously politicized dimension to a person's gender. While transgender is used in many cultural contexts as an umbrella term inclusive of nonbinary people, not all nonbinary people consider themselves to be transgender for a range of reasons, including because they consider being transgender to be exclusively within the gender binary or because they do not feel “trans enough” to describe themselves as transgender (Garrison, 2018). Some nonbinary people are unsure or ambivalent about whether they would describe themselves as transgender (Darwin, 2020; Vincent, 2019).

In the context of the English language, nonbinary people may use the pronouns they/them/

theirs, or neopronouns which include e/em/eir, ze/zir/hir, er/ers/erself among others (Moser & Devereux, 2019; Vincent, 2018). Some nonbinary people use a combination of pronouns (either deliberately mixing usage, allowing free choice, or changing with social context), or prefer to avoid gendered pronouns entirely, instead using their name. Additionally, some nonbinary people use she/her/hers, or he/him/his, sometimes or exclusively, whilst in some regions in the world descriptive language for nonbinary people does not (yet) exist. In contexts outside of English, a wide range of culturally specific linguistic adaptations and evolutions can be observed (Attig, 2022; Kirey-Sitnikova, 2021; Zimman, 2020). Also of note, some languages use one pronoun that is not associated with sex or gender while others gender all nouns. These variations in language are likely to influence nonbinary people's experience of gender and how they interact with others.

Recent studies suggest nonbinary people comprise roughly 25% to over 50% of the larger transgender population, with samples of youth reporting the highest percentage of nonbinary people (Burgwal et al., 2019; James et al., 2016; Watson, 2020). In recent studies of transgender adults, nonbinary people tend to be younger than transgender men and transgender women and in studies of both youth and adults, nonbinary people are more likely to have been assigned female at birth (AFAB). However, these findings should be interpreted with caution as there are likely a number of complex, sociocultural factors influencing the quality, representativeness, and accuracy of this data (Burgwal et al., 2019; James et al., 2016; Watson, 2020; Wilson & Meyer, 2021) (see also Chapter 3—Population Estimates).

Understanding gender identities and gender expressions as a non-linear spectrum

Nonbinary genders have long been recognized historically and cross-culturally (Herdt, 1994; McNabb, 2017; Vincent & Manzano, 2017). Many gender identity categories are culturally specific and cannot be easily translated from their context, either linguistically or in relation to the Western paradigm of gender. Historical settler colonial interactions with indigenous people with

CHAPTER 9 Eunuchs

Among the many people who benefit from gender-affirming medical care, those who identify as eunuchs are among the least visible. The 8th version of the Standards of Care (SOC) includes a discussion of eunuch individuals because of their unique presentation and their need for medically necessary gender-affirming care (see Chapter 2—Global Applicability, Statement 2.1).

Eunuch individuals are those assigned male at birth (AMAB) and wish to eliminate masculine physical features, masculine genitals, or genital functioning. They also include those whose testicles have been surgically removed or rendered nonfunctional by chemical or physical means and who identify as eunuch. This identity-based definition for those who embrace the term eunuch does not include others, such as men who have been treated for advanced prostate cancer and reject the designation of eunuch. We focus here on those who identify as eunuchs as part of the gender diverse umbrella.

As with other gender diverse individuals, eunuchs may also seek castration to better align their bodies with their gender identity. As such, eunuch individuals are gender nonconforming individuals who have needs requiring medically necessary gender-affirming care (Brett et al., 2007; Johnson et al., 2007; Roberts et al., 2008).

Eunuch individuals identify their gender identities in various ways. Many eunuch individuals see their status as eunuch as their distinct gender identity with no other gender or transgender affiliation. The focus of this chapter is on the treatment and care for those who identify as eunuchs. Health care professionals (HCPs) will encounter eunuchs requesting hormonal interventions, castration, or both to become eunuchs. These individuals may also benefit from a eunuch community because of the identification—with or without actual castration.

While there is a 4000-year history of eunuchs in society, the greatest wealth of information about contemporary eunuch-identified people is found within the large online peer-support community that congregates on sites such as the Eunuch Archive (www.eunuch.org), which was established in 1998. The moderators of this site

attempt to maintain both medical and historical accuracy in its discussion forums, although there is certainly misinformation as well. According to the website, as of January 2022, there have been over 130,000 registered members from various parts of the world and frequently over 90% of those reading the site are “guests” rather than members. The website lists over 23,000 threads and nearly 220,000 posts. For example, two threads giving instructions for self-castration by injection of different toxins directly into the testicles have about 2,500 posts each, and each has been read well over one million times. Beginning in 2001, there have been 20 annual international gatherings of the Eunuch Archive community in Minneapolis in addition to many regional gatherings elsewhere. While the topic of castration is of interest to the great majority of people who participate in the discussions, it is a minority of the membership who seriously seek or have undergone castration. Many former Eunuch Archive members have achieved their goals and no longer participate.

Because of misconceptions and prejudice about historic eunuchs, the invisibility of contemporary eunuchs, and the social stigma that affects all gender and sexual minorities, few eunuch individuals come out publicly as eunuch and many will tell no one and will share only with like-minded people in an online community or are known as such only to close family and friends (Wassersug & Lieberman, 2010). The stereotypes of eunuchs are often highly negative (Lieberman 2018), and eunuchs may suffer the same minority stress as other stigmatized groups (Wassersug & Lieberman, 2010). Research into minority stress affecting gender diverse people should therefore include eunuchs.

The current set of recommendations is directed at professionals working with individuals who identify as eunuchs (Johnson & Wassersug, 2016; Vale et al., 2010) requesting medically necessary gender-affirming medical and/or surgical treatments (GAMSTs). Although not a specific diagnostic category in the ICD or DSM, eunuch is a useful construct as it speaks to the specifics of eunuch experience while also connecting it to the experience of gender incongruence more broadly. Eunuch individuals will present themselves clinically in various ways. They wish for